

The Tithing of the Third Year.

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✓ No 20

S E R M O N

PREACHED before the

Sons of the C L E R G Y.

A T T H E

Cathedral Church of *St. Paul,*

On THURSDAY *April 21. 1737.*

By WILLIAM BERRIMAN, D.D.

Rector of *St. Andrew's Undershaft,* and Fellow of *Eton*
College.

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L O N D O N:

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To his WORTHY
FRIENDS and BRETHREN
STEWARDS for the late FEAST
OF THE
SONS of the CLERGY;

The Reverend *Edmund Martin*, L. L. D. Canon of *Windsor*.

The Reverend *Theophilus Blackall*, B. D. Chancellor of *Exeter*.

The Reverend *John Baron*, M. A.

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Thomas Prat, Esq;

William-Kirshaw Boynton, Esq;

George Gibson, Esq;

Joseph Smith, Esq;

William Bateman, Gent.

James Comyn, Gent.

THIS
SERMON

Which was first preach'd, and is now printed at their Request, is inscribed, with just Respect and Esteem, by

Their most humble Servant,

And Brother Steward,

WILLIAM BERRIMAN.

N. B. *The Passages thus enclosed [] were
omitted in the Delivery.*

The Tithing of the Third Year.

A
S E R M O N

PREACHED before the
Sons of the CLERGY.

DEUT. XIV. 29.

And the Levite (because he hath no Part nor Inheritance with thee) and the Stranger, and the Fatherless, and the Widow, which are within thy Gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the Work of thine Hand which thou doest.

THESE Words contain a Direction for the Disposition of that third Year's Tithing among the *Jews*, which was called, the *Tithe of the Poor*, reserved for pious and charitable Uses, for Entertainment and Relief of those, who, by their Separation to the Service of Religion, were entitled to share in the temporal Enjoyments of their Brethren, and such others as, by any accidental Distress, had Occasion for their Help and Assistance. The Circumstances of the Persons recommended to their Care do so nearly resemble theirs, whom I stand here to recommend

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mend at this Time, that I suppose the Suitableness of the Subject will appear of itself; and I may have Leave, from the Words that have been read, to treat of these three Heads of Discourse, viz.

1. The Persons who are here proposed as the Objects of their Care and Benevolence: *The Levite, and the Stranger, and the Fatherless, and the Widow.*

2. The Nature and Measure of that Relief which was to be reached out to them: *They shall come, and shall eat, and be satisfied.* And,

3. The Motive urged to the due Discharge of this Duty, viz. the Divine Benediction which is promised in Consequence of it:—*That the Lord thy God may bless thee in all the Work of thine Hand which thou doest.*

I. *First*, I begin with the Persons who are here proposed as the Objects of their Care and Benevolence.

1. And, for the first of these, the *Levite*, it is to be observed, that when God had signally consecrated to himself the *First-born* of *Israel* (a), by saving them from that Destruction which he brought on the *Egyptians*, he was pleased to appoint that the Tribe of *Levi* should be given in Exchange for them (b), and be appointed to minister and assist the Family of *Aaron* in sacred Offices. From hence it came to pass, that the Numbers of this Tribe were not taken in that Numeration of the People (c), when the Males of twenty Years old, and upward, were recounted as qualified for War. For the same Reason, when the Land was divided to the Tribes by Lot, this Tribe of *Levi* had no Lot among them; and therefore it is so often said, That they had *no Part nor Inheritance with their Brethren* (d).

Not that these Ministers of Religion were left destitute and unprovided, or obliged to seek an uncertain Livelihood from other Labours! *I am thy Part, and thine Inheritance* (e), says God to *Aaron*; and of the whole Tribe of *Levi* it is said by *Moses* (f), *That the Lord is their Inheritance.* From hence the Name of

(a) *Exod.* xiii. 2. (b) *Num.* iii. 5.—13. viii. 16, 17. (c) *Num.* i. 49.
(d) *Josb.* xiii. 33. xviii. 7. (e) *Num.* xviii. 20. (f) *Deut.* x. 9. xviii. 2.

Clergy seems to be derived to the Ministers of the *New Testament* (g). And whilst God was their Portion and Inheritance, it is an easy Consequence, that they should *eat his Inheritance* (as *Moses* (h) speaks) and that their Maintenance should arise from the Things that were sacred or dedicated to him. So in the Words of *Joshua*, *the Priesthood of the Lord is their Inheritance* (i), i. e. the Profits and Emoluments of the Priesthood, — the *Priesthood* not strictly taken as appropriate to the House of *Aaron*, but in a larger Sense for the whole sacred Function, — the whole *Apparatus* of Divine Service performed either by Priests or *Levites*.

As it was Part of their Office to *teach Jacob God's Judgments*, and *Israel his Law*, (k) it was fit they should be conveniently dispersed throughout the Land of *Israel*; and for this Purpose they had eight and forty Cities assign'd them with the Suburbs by the several Tribes (l): And so what had, at first, the Appearance of a Penal Denunciation from the Patriarch *Jacob*, was turned into a Blessing to the whole Community, that God would *divide them in Jacob*, and *scatter them in Israel* (m). These Cities were a settled *Mansion* and *Glebe* for the Accommodation of themselves and their Cattel. And besides the *first Fruits* of the Increase, which were given to the Sons of *Aaron*; the *Tithes*, which had been anciently separated for Religious Uses (n), were now, by express Provision of Law, *given to the Children of the Levi for an Inheritance* (o). And over and above all this they were directed to *eat the Offerings of the Lord made by Fire* (p), and had a large Addition of Perquisites from the Oblations of the People, and the Service of the Altar. Thus, as the Apostle observes, *they that waited at the Altar, were Partakers with the Altar* (q); and when they were negligent and slack in their Duty, the Prophet had Reason to expostulate and upbraid them, that they had not been required to *shut the Doors*, or *kindle Fire on the Altar for nought* (r).

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(g) Κληρῶν properly signifies a *Lot*, and Metonymically an *Inheritance*, because Inheritances used to be disposed by Lot. *Vid. Suicer. in voce κληρῶν. Proinde ergo clericos vocari aiunt, eo quod in sortem hæreditatis Domini dentur, vel pro eo quod ipse Dominus sors illorum sit, sicut de eis scriptum est loquente Domino, ego hæreditas eorum.* Isid. lib. 2. de Offic. Eccles. Cap. 1. (h) Deut. xviii. 1. (i) Josh. xviii. 7. (k) Deut. xxxiii. 10. (l) Num. xxxv. 7. Josh. xxi. 41. (m) Gen. xlix. 7. (n) See Gen. xiv. 20. xxviii. 22. (o) Num. xviii. 21. (p) Deut. xviii. 1. (q) 1 Cor. ix. 13. (r) Mal. i. 10.

A SERMON preached before

[From all this it is evident, if we consider the Proportion they bore to the Body of the People (*s*), that they were more richly provided for than their Brethren of the other Tribes. And yet besides all this, it is observable that those who were in the Course of Waiting at the Temple, or otherwise occasionally resident at *Jerusalem*, were entitled to partake of those Love-Fests or Entertainments which were made there out of the Second Tithing (*t*), and they that remained in the Country were admitted to a Share in that Third Tithing which the Text speaks of: And upon all Accounts the People were most strictly enjoined to see that there were no Deficiency in this Matter, and take Heed to themselves that they *forsook not the Levite as long as they lived upon the Earth* (*u*). By the *Levite* here we understand the *Tribe of Levi*, with their Wives and Children, that they might provide for those who were disqualified by Sex or Age (*w*) for the Service of the Sanctuary, as well as those who were liable to discharge it in their Turns.]

2. Secondly, the next Person to be taken Care of is *the Stranger*, which Word in our Translation, as it is not always of one Import, so neither does it answer to one and the same in the Original. Sometimes it denotes one who is not of *Clerical* Extraction, in Opposition to the House of *Aaron*, or the Tribe of *Levi* (*x*); and then the Word is the same that is used elsewhere for *Strange Fire* (*y*), and *Strange Incense* (*z*), and *Strange Gods* (*a*), any thing Foreign to pure Worship, (*b*), as also a Person that is descended of

(*s*) As the *Levites* were one of the Twelve Tribes, it is usual to consider them in the Proportion of 1 to 12. And then their Provision was greatly superior to the rest. But Mr. *Selden* rightly observes (in his Review of the Second Chapter of the *History of Tithes*) that according to the Numbers taken in the Wilderness (*Num.* i. 32, and iii. 43.) the *Levites* did not then amount to $\frac{1}{12}$ of the People, although their Numbers were taken from a Month old, whereas the rest were numbered from the Age of 20 Years. Had they been numbered in the same Method with the other Tribes, 'tis probable they had not then exceeded a fortieth or fiftieth Part of the Whole. It has likewise been observed of *David's* Numeration 1 *Sam.* xxiv. 9. 1 *Chron.* xxiii. 3.) that they were then about $\frac{1}{12}$ of the Whole. (*t*) *Deut.* xii. 17, 18, and xiv. 23—27. (*u*) *Deut.* xii. 19. (*w*) The Age of Ministration prescribed by the Law was from 30 Years old to 50. *Num.* iv. 3. (*x*) See *Num.* i. 51. iii. 10 38. xvi. 40. xviii. 4, 7. where the *Hebrew* Word is *וְלֵוִי* in the LXX. *ἀλλογενής*. (*y*) *אֵשׁ זָרָה* Lev. x. i. *Num.* iii. 4. and xxvi. 61. in the LXX. *σὺρ ἀλλότριον*. (*z*) *קֶטֶר זָרָה* Excd. xxx. 9. in the LXX. *θυμίαμα ἑτερον*. (*a*) *זֵדִים זָרִים* *Deut.* xxxii. 16. LXX. *ἀλλοτρίους*. So also *וְלֵוִי* *אֵל* *Psal.* lxxxi. 10. LXX. *Θεὸς πρόσφατος* a new God, and with the Word *זָרָה* *נִכְר* *אֵל* *Idem* *ἀλλότριος* *Ibid.* et *Passim*. (*b*) So *זָרָה* *עֲבוּדָה* *Strange Service* or *Worship* is a common Term.

of another Family or Kindred (c). At other Times it is used for Persons of a foreign Country, and those rather consider'd as newly come, and not long habituated or accustomed to live among them (d). But the Word used in the Text is generally applied to such as had acquired a longer Settlement, and had submitted to the Rites and Discipline of *Moses*. Therefore the *Septuagint* have usually distinguished them by the Name of *Profelytes* (e); and tho' they might sometimes be only *Profelytes of the Gate*, or bound by the Precepts of the Sons of *Noah*, upon Observing whereof they were permitted to *sojourn* or dwell within the Gates of *Israel*, yet at other Times they were certainly *Profelytes of Righteousness*, or entire Converts to the Law and Religion of the *Jews*. [So *Maimonides* (g) assures, that *wherever the Stranger is mentioned as partaking of the Distributions to the Poor, no other but the Profelyte of Justice is intended*; the same of whom we read that Precept in the Law (h), *when a Stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his Males be circumcised, and then let him come near and keep it; and he shall be as one born in the Land*, (i) entitled to the same Religious Rights and Privileges, and Partaker of the same Solemnities: *One Law shall be to him that is Home-born, and to the Stranger that sojourneth among you* (k).

But tho' in these Respects they were levell'd or set on the same Foot with the Native *Israelites*, yet in Respect of Inheritance, or the Possession of the Land of *Canaan*, there could not but be a considerable Difference between them.] As they sprang not from any of the Tribes of *Israel*, they had consequently no Claim to any Share of that Land, which had been divided to the Tribes by Lot

Term among the *Jews* for Idolatry. (c) The Wife of the Dead shall not marry without **אִשׁ לְאִישׁ זָר** to a *Strange Man*, LXX. ἀνδρὶ μὴ ἐγγίζουσι to one that is not of Kin. Deut. xxv. 5. But **אִשָּׁה זָרָה** a *Strange Woman* is used otherwise by *Solomon*, Prov. v. 3. LXX. γυνὴ φανή and πορνὴ denoting one whose Manners would rather suit another People than the People of God. (d) Then the Word is sometimes **זָר** and sometimes **בֵּן נָכְרִי** or **נָכְרִי** and uses to be rendered by the LXX. ἀλλογενής. See Exod. xii. 43. xxx. 33. Lev. xxii. 10, 12, 13. or ἀλλότρι. Deut. ii. 21. 1 Kings viii. 41. (e) The Word **זָר** is sometimes rendered **πάραι** by the LXX, and seems to be the same with **נָכְרִי** the Alien, Deut. xiv. 21. But generally it is rendered προσήλυτος as in this Text, and Levit. xvi. 29. xvii. 10, 12, 13. xix. 33, 34, and xxiv. 16, 22. (g) כל גֵּר הָאֲמֹר כְּסִתּוֹת עֲנִיִּים אֵינוּ אֵלָא גֵּר צָרָק Maimon. Hal. Mattanoth Anijm, Cap. i. § 9. Yet *Maimonides* there allows, that the Heathen Poor were not in Fact excluded, but for Peace sake were admitted with the Poor of *Israel*. (h) Exod. xii. 48, 49. See also Levit. xix. 34. (i) יהיה (k) תורה

Lot (l), and was afterwards secured to their Posterity respectively. They were, more strictly than the Tribe of *Levi*, without Part or Inheritance : Which made them the fitter Objects of Alms and Hospitality, and entitled them to a Share in that Tithing of the Third Year, which was separated for such Uses. It is mentioned as an Argument of God's *Loving the Stranger*, that he *gives him Food and Raiment* (m). And from hence the *Jewish* Law-giver was particularly careful to admonish his People to *Love Strangers*, and in no wise *Vex* or *Oppress* them (n), as Persons who had less Means of Redress or Remedy, and as remembering they had themselves been *Strangers in the Land of Egypt*. To this Purpose it is taxed by the Prophet as an high Aggravation of Injustice, to *turn aside the Stranger from his Right* (o) : But especially when he embraced their Religion, and submitted to the same *Mosaick* Discipline, they were then required to *Love him as themselves*, and shew him the same Regard as to Persons *Born among* them (p).

3. *Thirdly*, The *Fatherless* is next mentioned as the Object of such Care and Benevolence. The Office of a Father is well understood to protect his Children against imminent Danger, to instruct them in those Points they are concerned to know, and to provide a convenient Supply of their Necessities. And therefore the Loss of a Person, who stands in this Relation, has been always reckoned an important Motive to Compassion. Till they come to an Age capable of supporting themselves, they have frequent Occasion for the kind Offices of other People, and want at least their Countenance, if not their Relief. Even when left in larger Circumstances, they are liable to be made the Prey of Avaritious Neighbours: But when subject to an indigent Condition, they find the greatest Difficulty to rise out of it, and surmount the Hardships with which they are surrounded. For this Reason the

וְלֹאֲכָלֵהוּ לְאֹרֶחַ יִהְיֶה אַחַת יְהוָה νόμος ὁ αὐτοῦ τῷ ἐργαζομένῳ καὶ τῷ προσκυτῶ. And so he is clearly distinguished from תושב πάροικος the *Sojourner*, who was not allowed to eat the Passover, v. 45. (l) It is prescribed indeed by *Ezekiel* (xlvi. 22, 23.) that the *Strangers* or *Proselytes* should inherit as Persons born in the Country, and the Land should be divided to them by Lot in common with the *Jews*. But this must have a mytical Regard to the Incorporation of *Gentiles* into the Church of *Christ*, since there was no such Rule of Division observed, either in the Time of *Joshua* or *Ezra*. (m) Deut. x. 18, 19. (n) Exod. xxiii. 9. Levit. xix. 33. See Jer. vii. 7, and xxii. 3. Zech. vii. 6. (o) Mal. iii. 5. (p) Levit. xix. 34.

the Scripture usually joins them with the *Poor*, and more emphatically recommends them to our charitable Concern and Benevolence. It sets before us the Example of God himself, who is a *Father of the Fatherless* (*q*), takes their Cause into his Hand, provides for their Wants, and will avenge their Wrongs. But because his Providence works usually by human Means, therefore he directs Men as his Instruments, not only to forbear Injuring and Molesting them (*r*), but likewise to favour and protect them from the injurious Encroachments of other Men, to be helpful to them in their Wants and Exigences, to *defend the Poor and Fatherless* (*s*), and *visit them in their Affliction* (*t*). Particularly the Children of good Men are represented as the special Charge of the Almighty : And therefore the *Psalmist* mentions it as a Matter of Observation from his Youth up, that he had *not seen the Righteous forsaken, nor his Seed begging Bread* (*u*)—not begging it to no Purpose, — not utterly destitute; but if their *Father and Mother*, thro' the common Mortality of Nature, had *forsaken* them, *the Lord* then *took them up* (*w*) into the Protection of his good Providence, raising them up *Friends to extend Mercy to them, and to have Compassion upon the fatherless Children* (*x*).

4. *Fourthly, The Widow* is here, as in many other Places, added to *the Fatherless*, as one in the like helpless and destitute Condition, deprived of the Person who was most nearly concerned to take Care for her, liable therefore to be greatly injured by the Craft and Oppression of ill Men, little able to look out for the Supply of her Necessities, and upon all Accounts a proper Object of Compassion. For this Reason *the Cause of the Widows* is represented (*y*) to be undertaken and espoused by God the Judge of all; and as he has sometimes interposed in their Favour by special Acts of Providence, so has he strictly enjoined his People by express Laws *not to Vex or Oppress* them (*z*); where those Laws have been violated, he has reproved it as a very high Degree of Wickedness (*a*), and has on the contrary recommended them to the Care and Protection

(*q*) Psal. lxxviii. 5. (*r*) Exod. xxii. 22. Jer. vii. 6. Zech. vii. 10. (*s*) Psal. lxxxii. 3.
 (*t*) Jam. i. 27. (*u*) Psal. xxxvii. 25. (*w*) Psal. xxvii. 10. (*x*) Psal. cix. 12.
 (*y*) Deut. x. 18. Psal. cxlvi. 9. Prov. xv. 25. (*z*) Exod. xxii. 22. Deut. xxiv. 17.
 Jer. vii. 6, and xxii. 3. (*a*) Deut. xxvii. 19. Psal. xciv. 6. Isa. i. 23. Ezek.
 xxii. 7. Mal. iii. 5.

Protection of those whom his kind Providence has placed in such Circumstance of Life as gives them Opportunity to help and relieve them (b). The Precepts of the New Testament do not fall short of the Old, but as Charity and Love of Brethren runs through the whole System of the Christian Religion, so are we earnestly exhorted to *put on Bowels of Mercies and Kindness* (c) towards them that are in Want, and to *visit the Fatherless and Widows in their Affliction* (d).

Whilst these are particularly mentioned, others in the like helpless Condition are easily understood ; and therefore [the Wives and Children of those who are disabled from affording that Support and Protection which is usually expected from a Husband or a Father, may be as great, or sometimes greater Objects of Pity, than they who have no Husband or Father living. Nay, it must be own'd, that by such Precepts as these, all Persons in low and destitute Circumstances are entitled to Relief, tho' the *Fatherless* and *Widows* are more expressly named, as carrying the most obvious Notes of Distress and Necessity about them. For this Reason] the *Tithing*, which is enjoined in the Text, uses to be called the *Tithing of the Poor*, because all such as wanted Help and Support were alike entitled to share in it with the *Stranger*, *Fatherless*, and *Widow*. But yet since the *Levite* also is joined with them (e), there can be little doubt but the Addition of such Exigence would give a double Title ; so that the *Fatherless* and *Widows* of this Tribe, and such others as were reduced to a State of equal Indigence, would be sure to have the Preference to all others, in the Distribution of the Tithing of the third Year.

We seem now to be got pretty near the Occasion of the present Meeting. The *Christian Clergy*, at large, are properly the Successors

(b) Isai. i. 17. (c) Col. iii. 12. (d) Jam. i. 27. (e) R. Sal. Jarchi (in loc. & ad Deut. xxvi. 12.) Supposes the *Levite* to be here mentioned as taking only the *first Tithe*, which was properly the *Tithe of the Levites*, and that the rest took the *Tithe of the Poor*. But the Text will hardly admit of such straining, they being all mentioned in common as partaking of the same Tithe. And it is the more to be wondered at in him, because he supposes (Annot. ad. ver. 27.) the *Levites* to partake with the Poor, in the *Corner of the Field*, the *Gleaning and forgotten Sheaf*. There may be more doubt, whether any but the *poorer Levites* were entitled to partake in common with the Poor of other Tribes. Some

fors of the Tribe of *Levi*, as including the Family of *Aaron* in it. And tho' it is not the Design of my standing in this Place, to move directly for a better Maintenance or Provision for the *Clergy* themselves, yet it is for such of their Families whose Poverty and Distress, in many Instances, is owing to the narrow Income of their Parents, and that sacrilegious Avarice which has alienated or with-holden what should have been secured to them. So that in Consequence I may be understood to plead for a decent Augmentation of the Revenues of the poorer Clergy, which would, in some Measure, preclude the Need of that Provision for their Families which they would then be qualified to make themselves. But more directly I appear an Advocate for *Widows* and *Orphans* (or Children like *Orphans*, whose Parents cannot provide for them) the *Widows* and *Orphans* of the Tribe of *Levi*, who were doubly entitled to the Bounty of the Text, and will not be judged, I humbly trust, to have an inferior claim to your Benevolence.

II. *Secondly*, It was proposed in the next Place to treat of the Nature and Measure of that Relief which was to be reached out to them: They *shall come, and shall eat, and be satisfied*.

There was other Provision besides this, not only for the *Priests* and *Levites*, but also for the *Poor*. The Tribe of *Levi*, we have seen, were amply provided for with *Cities*, with *First-fruits*, with *Tithes* and *Offerings*. And besides the *tenth of the Increase*, which was directly paid to them (*f*), there was a *second Tithing*, which was spent in hospitable Entertainments at *Jerusalem*, in which they were directed to partake with the Proprietors (*g*). There was also a Provision for the *Poor*, the *Stranger*, the *Fatherless* and *Widow* (*h*) — in the *Corner of the Field*, which was left unreaped, that they might come and gather it to their own Use, — in the *forgotten Sheaf*, which was not to be fetched back, but left as a providential Addition to their Maintenance, and — in a plentiful

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Some seem to have understood it under this Restriction: (*Vid Surenbus in Mish. tit Peah. cap. 2. § 6.*) and tho' it is not limited in this Manner by the Letter of the Law, which makes mention of the *Levite* at large, yet probably it might not be reputable for any but the poorer Sort to accept of it; this being only a provisional Supply to prevent Deficiency. (*f*) *Num. xviii. 21. Deut. xiv. 22.* (*g*) *Deut. xiv. 23.* (*h*) *Lev. xix. 9, 10. Deut. xxiv. 19, &c.*

tiful *Gleaning* designedly allowed them both in the Fields and Vineyards. But, to supply all Deficiency, and effectually prevent any Cry, or complaining in their Streets, there was a *Tithing* made every *third Year* (i), which (excepting the Demands made for immediate Relief) was laid up by the Proprietors in their own Houses or Granaries, and seems to have been reserved by them as a stated Fund or Stock in Hand, till that Year came round again, to answer the Occasional Exigences of the Poor, by extending a Benevolent and Hospitable Provision to those that wanted it.

This Method of disposing their Charity was well suited to the *Jewish* Dispensation, and the Nature of their Settlement in the Land of *Canaan*. There, as they were generally contented with the Produce of the Country, and looked not for any great Improvements by Trade and Merchandise; so by the legal Constitution their Lands were properly unalienable, and if ever they were occasionally mortgaged for a Time, yet they necessarily reverted in the Year of Jubilee. This made it impracticable to found Colleges and Hospitals, with standing Revenues and Endowments; not because the Lands would by that Means become unalienable, but because they were indeed unalienable already, and could not be transferred to other Uses than those which the wise Legislator had prescribed. This made it likewise that their Riches consisted chiefly in the Produce of their Ground and their Cattel, and consequently it was fit that their Bounty should be chiefly regulated with regard to that Increase. For this Reason the Occupiers of the Land, (who, I suppose, were usually the Owners of it also) are charged with the Burden of providing for the Poor in their respective Neighbourhoods, by giving them a share in that Increase which God had blessed them with.

And a very large Share it was, which, by the Provision of the Law, was required to be set apart, either for the Support of Priests and *Levites*, or for Relief of the Poor. Some doubt indeed there is

(i) According to the *Jews*, the Poor who came to ask it at the Threshing-floor, were to receive of this Tithe by a prescribed Measure given to each Petitioner, provided the Number of them were not such as to make the Distribution exceed one half of the whole. But the half at least was allowed to be laid up by the Proprietor, as a Provision for his own Friends that were poor. *Vid. Misnah tit. Peah, cap. 8. § 5. 6. & Maimon. Comment. ibid.*

among the Learned, who have enquired into these Matters, whether this Tithing of the Third Year were really distinct from the Two Tithings which were prescribed every Year (except the Sabbatical) or were only a different Manner of Payment, with a different Application of one or other of them in every Third Year, from what was usual in the other Two Years.

[Some have supposed it to be no other than the First Tithing (k), which was usually appropriate to the Maintenance of Priests and Levites, but, once in Three Years, was divided between them and the Poor; the *Stranger*, the *Fatherless*, and the *Widow* being admitted to share with them. But there is little Likelihood that the whole Burden of Charity should thus be laid upon a single Tribe, and deducted out of that Allowance which was purposely designed for the subsisting of their Families. And therefore they have judged with more Probability (l), who have thought it to coincide with the second Tithing, which in other Years was carried by the Owners to *Jerusalem*, to be there eaten by their *Households*, with an hospitable Entertainment of *Levites* then residing, but in every Third Year was reserved in the Country, as an additional Supply for the *Levites* dispersed throughout the Land, and the Relief of such as were indigent in every Neighbourhood. Yet neither is this Opinion without Exception (m). The Tithing of the third Year is prescribed in the Law distinctly from the other two, and without any Intimation given that either of them was omitted for the Payment of it. It seems also to be mentioned in the Book of *Tobit* (n), as additional

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(k) *Jos. Scalig. de decimis inter Critic. sacr. ad Deut. xxvi. item. Sixtin. Amama de Decimis Mosais in Antibarbaro Biblico.*

(l) This is clearly the Opinion of *Maimonides Hal. Mattanoth Anim. cap. 6. § 4. & in comment. ad Misn. tit. Demai, cap. 4. § 3. & tit. Maafer Sheri, cap. 5. § 6.* He is followed by *Mr. Selden*, in his History of Tithes, cap. 2. § 3. *Vid. & Guisj Annot. ad Misn. tit. Peah, cap. 8. § 2.* And this, which is the common Opinion of the *Jeaus*, seems to be countenanced by the LXX. Version of *Deut. xxvi. 12.* τὸ δεῦτερον ἐπιδέκατον δώσεις λευίτῃ, καὶ τῷ προσελύτῳ, κ. τ. λ. (m) See *Moun-*

tague and *Nettles* against *Selden*; and also *Dr. Comber's Divine Right of Tithes.* (n) Τὴν δεκάτῳ ἐδίδον τοῖς υἱοῖς λευὶ — καὶ τὴν δευτέραν δεκάτῳ ἀπεπρασιζόμενον, καὶ ἐπορεύομενον καὶ ἐδαπάνων αὐτὰ ἐν ἱεροσολύμοις κατ' ἕκαστον ἐνιαυτὸν καὶ τὴν τρίτῳ ἐδίδον οἷς καθήκει. *Tob. i. 7, 8.* But here *Mr. Selden* (ut *supr.*) would have τριτῳ mean only the Tithing of the third Year. And *Mr. Guise* (in *Annot. ad Misn. tit. Peah, cap. 8. § 2.*) proposes an Emendation from the Version of *St. Jerom*, where the latter Clause

A SERMON preached before

to both of them. So it is clearly understood by *Josephus* (o), and some others of the *Jews* (p). Nor is there any Reason to think that the Entertainments at *Jerusalem* should be omitted in the third Year, any more than in the two foregoing.]

If we take the lowest Reckoning, and suppose this last Tithing to have superseded one of the two former, still the Proportion of *First-fruits* (q) and *Tythes* to the whole of the Increase was very considerable. It has been computed at more than a fifth Part (r), even without Reckoning the *Corner of the Field*, and that large *Gleaning* they were required to leave behind. And if together with these we should take the other Opinion of the
 Poor

Clause runs thus : — *Ita ut in tertio anno Proselytis & Advenis ministraret omnem decimationem.* From whence he conjectures either that the *Greek* Copies are corrupted, reading *τὴν τρίτῃ* instead of *κατὰ τὸν τρίτον*, or at least that the *Chaldee* (from whence *St. Jerome* translated it) was not rightly understood by the *Greek* Interpreter. But as the *Greek* Copies are uniform, and give us a consistent Sense, so *St. Jerome's* Version is made with too much Latitude to force an Emendation where there is none wanted.

(o) Ταῖς δὲ δέκταις Δυσὶν, ὥς ἔτις ἐκάστῃ προῖπον τελεῖν, τὴν μὲν τοῖς λεύταις, τὴν δ' ἑτέραν πρὸς τὰς ἐνωχίας, τρίτῃ πρὸς αὐταῖς κατὰ τὸ ἔτ' τρίτον συμφέρειν εἰς διανέμησιν τῶν σπανιζόντων, γυναιξὶ τε χήραις, καὶ παῖσιν ὄρεανοῖς. *Joseph. Antiq. Jud. lib. 4. c. 8. §. 22.* Ed. Hudson. Mr. Guise (*ubi supra*) has endeavoured to soften this Passage of *Josephus*, and accommodate it to the more common Opinion of the *Jews*, by supposing that this Tithe might be called the *third*, because it was paid in a different Manner, and applied to a different Use than in other Years when it was called the *second*. But surely the Words of the Historian are too express for making it additional to the other two, to admit of this Interpretation.

(p) Though *Aben Ezra* himself (*in Comment. ad Deut. 14.*) supposes but two Tithings in the third Year, the second being omitted or exchanged for the third; yet he says, *ישׁ אומרים כי יוציא שלשתם* there are some that assert the Payment of three distinct Tithes. And *Pseudo Jonathan*, in the Targum on *Deut. xxvi.* has expressed the three distinctly, though in a peculiar Manner he has placed the poor Man's Tithing in the *second* Place, and that which was otherwise *second* in the *third*. (q) There were several Payments of *First-fruits* in use among the *Jews*, as the *Sheaf* at the Beginning of Harvest, *Lev. xxiii. 10.* and the two *Wave-Loaves* at the End, *v. 17.* and the *Cake* of the *first of the Dough*, *Num. xv. 20.* But the most considerable was that which was paid to the Priest by every Proprietor of the Land, and is there called *תרומת גרן* the *Terumah*, or *Heave offering of the Threshing-floor*. Of this there is no certain Quantity prescribed in the Law. But in *Ezekiel xlv. 13.* 'tis prescribed — *This is the Oblation [Terumah] that ye shall offer the sixth Part of an Ephah from an Homer.* Now an *Ephah* being the 10th Part of an *Homer* (*v. 11.*) it follows that the 6th Part of an *Ephah* must be the 60th Part of an *Homer*. And hereupon, I suppose, that Tradition of the *Jews* is grounded, which makes the 60th Part to be the least *Terumah* that could be offered, and reckons him who gave no more to have *עין רעה* an evil Eye, whereas he that gave a 40th Part is said to have *עין יפה*, a fair or good Eye; and they who gave a 50th Part are reckoned to be *בינונים* middling, or indifferent, *Misnah tit. Terumah. cap. 4. § 3. Vid. & D. Hieron. Comment. in Ezech. xlv. 13. Col. 1040. Ed. Bened.*

(r) Supposing the Farmer's
 whole

Poor Man's Tithing, that it was an additional tenth Part of the third Year, which is reduced to a thirtieth Part by taking one Year with another, this will bring us very near a fourth Part of the Whole (*s*): Especially if it be considered that as the *third Year* was regularly the *Year of Tithing* for the Poor, so consequently was the *Sixth, that Year* upon which God promised to *command his Blessing*, (*t*) in order to supply the Deficiency of the Seventh or Sabbatical Year that followed it. So that in Effect the Poor had the Tithing of three Years out of Seven, which still enhances the Deduction that was made from the Stock of the Proprietor (*u*).

Now if this be applied to the Rule or Measure of Christian Practice, 'tis certain that our *Righteousness* is in general required to exceed the *Legal Righteousness of Scribes and Pharisees* (*w*). But yet it must be allowed there are some Circumstances which will balance on the other Side, in computing the Proportion. We have now

whole Produce to be 6000 Measures of Corn, the <i>Terumah</i> or <i>Heave-Offering</i>	6000.
paid the Priests, being at least the 60th Part, was	} 100.
Which being deducted from the former Sum leaves the Remainder	5900.
The <i>Tithe</i> of this was paid to the <i>Levites</i> , who gave the tenth Part of it	} 590.
(59) as another <i>Terumah</i> to the Priests	
This being deducted from the last Sum, the Residue again is	5310.
This was to undergo a <i>second Tithing</i> to be spent in Hospitable Entertain-	} 531.
ments at <i>Jerusalem</i>	
The Remainder after this is	4779.
So that the whole Deduction for First-fruits and Tithes, 1221, is more than	} 4779.
a fifth Part of the Total 6000	
(<i>s</i>) The thirtieth Part of the last Sum 4779 is,	159 $\frac{3}{10}$.
Which reduces the Proprietors Stock to	4619 $\frac{7}{10}$.
(<i>t</i>) Levit. xxv. 21.	
(<i>u</i>) The <i>Tithe</i> of 4779 is 477 $\frac{2}{10}$. Supposing this to be Thrice paid in	} 1433 $\frac{7}{10}$.
seven Years, it makes in all	
This, divided by Seven, gives the Quotient 204 $\frac{11}{140}$, as the Deduction from	} 4779
the Stock of each Year	} 204 $\frac{11}{140}$.
Which being done, it leaves as a Remainder in the Hands of the Proprietor	4574 $\frac{29}{140}$.
(<i>w</i>) Mat. v. 20.	

now many settled Benefactions and Endowments, which do in great Measure provide for the Exigences of this Kind, and, by making a constant Deduction from the Produce of the Country, do supersede the Necessity of so large a Deduction from the annual Produce of each Proprietor. Withal it may be noted, that we have many Persons who are not greatly interested in the Culture and Produce of the Land, who yet have large Acquisitions and Increase of Fortune from the Improvements of Trade and Merchandise. And no doubt it will be thought by all equitable Judges, that their Gains should bear a reasonable Proportion in the Aids of Charity, and not leave the whole Weight or Burden on the landed Interest. And yet in Respect of both it must be said, that in Proportion as the legal Provisions of this Kind are lessened and impaired, whether by customary Encroachments, or by Resumptions of Law, their Obligation will be greater to Disbursements of private Kind, and a discretionary Supply of that Deficiency which is observed in the publick Appointments.

The Revenues of the Clergy are well known to have been greatly abridged at the Time of the Reformation, and when their Expences were encreased by taking off the unchristian Restraint of Celibacy, their Incomes on the other hand were greatly lessened and made more disproportionate to their Occasions. Some Steps there have been taken in Abatement of this Infelicity, particularly by that memorable Instance of Royal Bounty, which applied the First-fruits and Tenths of the Clergy to the Augmentation of the poorer Livings. Blessed be the Memory of that gracious Benefactress, who so affectionately consulted to repair the Breaches, and supply the Wants, of our *Jerusalem*! [May this Work of her Hands be established and supported by the propitious Benediction of Providence! And may all the Schemes that shall be laid for Subverting it be for ever baffled and defeated!]

But whatever Hopes we may conceive from this Fund of Charity in a long Course of Time, 'tis certain the Endowment of a great Number of Livings is still so mean and inconsiderable, that 'tis much more to be admired so many of the Incumbents should educate their Families with any Degree of Decency, than that some of them should leave them Objects of Compassion, and give
Occasion

Occasion for charitable Combinations to relieve them. As a Remedy against this Inconvenience, we gratefully commemorate the Beneficence of the Royal Founder of this Corporation, erected to accept of Lands and other Donations for the Use of the Widows and Children of the poorer Clergy. And when the Bounty of many Benefactors had reached the Limits that were set them for the Purchasing of Lands, we also gratefully remember with how tender a Regard his late Majesty was pleased to enlarge the *Mortmain* Licence, and allow the Privilege of farther Bequests or Purchases.

Yet with all our Benefactions the Number of the distressed is so great, that many are still forced to stand excluded, and the Allowance made the Rest, is much below what were greatly to be wished for their Support. This puts us in Mind to promote, as we have Opportunity, an Increase of Benefactions; and since the Prospect we had of Augmenting the standing Revenue is now greatly lessened by the legal Restraint that has been laid upon Donations by Will, it concerns us the more to look out for living Benefactors, and particularly to encourage this annual Collection to provide for helpless Youth, and breed them in a Way of honest Livelihood. As an effectual Inducement whereunto, we are to consider in the

III. Third Place, the Motive which is urged in the Text to the due Discharge of this Duty, *viz.* the Divine Benediction which is promised in Consequence of it; — *That the Lord thy God may bless thee in all the Work of thine Hand which thou doest.*

The Tithes of the Land taken in the Gross, including those that belonged strictly to the *Levites*, as well as those which were allotted to the Relief of the Poor, were considered as God's Part or Portion; and the *Levites* with the Stranger, Fatherless, and Widow, were look'd upon as his Receivers, and the Retainers to his Family. For this Reason the unjust with-holding of Tithes is resented as *Sacrilege*, or a Robbery of God: For so God expostulates by his Prophets (x), *Will a Man rob God? Yet ye have robbed me*

(x) Mal. iii. 8, 9

me. But ye say, wherein have we robbed thee? In Tithes and Offerings. This is mentioned as the Ground of publick and national Calamities. ——— Ye are cursed with a Curse, for ye have robbed me, even this whole Nation. [And by what follows in the next Verses, it seems that the Curse which fell upon them consisted in such Barrenness of the Soil, and Malignancy of the Air, as destroyed the Provision of Bread, and was followed by great Scarcity and Famine. When they with-held the tenth Part from God, he did (as the Jewish Writers (y) remark) take from them the other nine, and leave them only that tenth for their Subsistence, which they had injuriously retained to themselves. The Remark is applicable to other Acts of Gripping and Oppression, and the habitual Neglect of that Mercy and Benevolence, which is due to them that are in want, when Men are sollicitous (z) to join House to House, and lay Field to Field, 'till there be no Place for those to whom their Bowels of Compassion are shut up. Of a Truth (saith the Lord in Reference to such Persons) many Houses shall be desolate, yea, ten Acres shall yield one Bath, and the Seed of an Homer shall yield an Ephah, i. e. no more than the Tithe of what was sown.]

On the other Hand, when Men were careful and conscientious in the Matter of Tithes and Offerings, the Divine Blessing was promised to descend upon their Substance, and they found a Return even in temporal Increase. Honour the Lord with thy Substance, and with the First-fruits of all thine Increase. So shall thy Barns be filled with Plenty, and thy Presses shall burst out with new Wine (a). Bring ye all the Tithes into the Storehouse, that there may be Meat in mine House, and prove me now herewith, saith the Lord of Hosts, if I will not open you the Windows of Heaven, and pour you out a Blessing, that there shall not be room enough to receive it. [And I will rebuke the Devourer for your sakes: And he shall not destroy the Fruits of your Ground, neither shall your Vine cast her Fruit before the Time in the Field, saith the Lord of Hosts. And all Nations shall call you blessed, for ye shall be a delightful Land,

(y) There is a remarkable Story to this Purpose in the Comment upon the Talmud, called *En Mishpat ad tit. Taanith, cap. 1. fol. 9. a.* which is translated by Mr. Nettles against Selden, p. 176, 177. (z) *Isai. v. 8, 9, 10.* (a) *Prov. iii. 9. 10.*

Land, saith the Lord of Hosts (b). As an Instance of such gracious Benediction, some have understood it, that upon *Hezekiah's* Reformation, when the *First-fruits* and *Tithes* were brought in great *Abundance*, the *Chief Priest* of the House of *Zadok* gave this Account of it to the King, that *since the People began* to do so, *the Lord had blessed his People*, so that the Portion accruing to the Priests and Levites was enough, and to spare (c).]

Thus according to the Aphorism of the *Jews* (d), their Payment of *Tithes* was the *Hedge*, or the Defence of *their Riches*, the Thing which secured them from mouldring away, and indeed occasioned an Increase. And since their Absence from their own Land has made their Payment of *Tithes* according to the Law impracticable, it has been judged adviseable by the more conscientious People among them (e), that they should separate the tenth Part of all their Gains or Increase to be given to the Poor, for a charitable Relief of their Necessity. To encourage this the more effectually, they have another Aphorism of like Import, that their *Alms are the Salt of their Riches*, (g) giving them at once a Relish to themselves, and preserving them against Decay and Corruption. They who abound in the good Things of this Life, are no doubt expected to give more *plenteously* of their *Abundance*. But they who have but little, are encouraged to give gladly even of *that little*, (h), by the memorable Example of the *Widow of Sarepta*, who, when she had but just enough to provide one Meal for herself and her Son, yet refusing not to relieve a Prophet in Distress, she found it greatly Multiply and Increase upon her Hands, so as to suffice them all till the Time of Scarcity and Famine was concluded (i).

The Doctrine of the New Testament is Consonant with that of the Old; and as we have many Injunctions to do Good and to Communicate (k), to be Rich in good Works, (l), to give Alms liberally of
D such

(b) Mal. iii. 10, 11, 12. (c) 2 Chron. xxxi. 5—10. (d) מעשרות סייג לעושר
Misnah in Pirke Aboth, cap. 3. § 13. (e) Vid. Maimon. Mattanoth Anijm, cap. 7. § 5.
Item Paul. Fag. et Leusden. in annot. ad Pirke Aboth ubi supra. (g) מלח ממון צדקה
Vid. Buxtorf. Lexic. Talmud. in rad. צדק. (h) Tob. iv. 8. (i) 1 King, xvii. 8—16.
(k) Heb. xiii. 16. (l) 1 Tim. vi. 18.

such Things as we have (m), and in Proportion as the Lord hath prospered us (n): So are we encouraged to this Purpose from a Variety of Motives, with the Promise of the Blessings of the Life that now is, as well as of that which is to come (o). [On the other Hand the Cries of the oppressed are said to enter into the Ears of the Lord of Sabaoth, and draw down such a Curse on their Oppressors, that their Riches do wast as with the Moth and Canker, and their very Flesh is consumed as with a secret Fire (p).]

Indeed as it is the professed Design of the Gospel, to take off our Affections, as much as may be, from Things Temporal, and direct them to such as are Eternal: Our Attention is required rather to the Motives of a spiritual Kind, that by this Means we shall be Rich towards God (q), and lay up Treasures in Heaven (r), we shall provide our selves Bags which wax not old (s), and Gain an incorruptible, undefiled Inheritance (t). We are also admonished to take no thought for the Morrow (u), and be anxiously careful for nothing of this World (w). But then as an effectual Inducement hereunto, we are instructed withal that God careth for us (x), and that he who Feeds the Fowls of the Air, and Clothes the Lilies of the Field (y), will never be wanting to his faithful Servants, but if we be careful to seek his Kingdom in the first Place, and the Righteousness thereof, all these Things shall surely be added (z) in such Measure and Proportion, as is on all Accounts most proper for us, and qualified to give us full Satisfaction.

The natural Consequence is this, that as the Care of Providence is extended to the Poor, by disposing them who enjoy the good Things of this Life, to impart liberally to the Wants of others; so they, in Return, shall find a Blessing descend upon their Stores, and what God accepts as given to himself, can never be bestowed in vain. The nearer the Person we relieve stands related to him, the more our Alms will have the Nature of an Offering: And though all Members of the Church are of his Household or Family, yet they who are set apart to sacred Ministrations do,

(m) Luke xi. 41. (n) 1 Cor. xvi. 2. (o) 1 Tim. iv. 8. (p) Jam. v. 2, 3, 4.
 (q) Luke xii. 21. (r) Mat. vi. 20. (s) Luke xii. 33. (t) 1 Pet. i. 4. (u) Mat. vi.
 34. (w) Phil. iv. 6. (x) 1 Pet. v. 7. (y) Mat. vi. 26.—30. (z) Mat. vi. 33.

do, as it were, sustain the Office of a closer Attendance on his Person. And if the *receiving a Prophet in the Name of a Prophet*, if the giving to the least of Christ's Members *a Cup of cold Water only in the Name of a Disciple*, shall not lose its Reward (a), how much more may we expect, that a general Concern for the Houses of the Prophets, and a Provision for their Widows and Orphans, will engage the special Benediction and Encouragement of Heaven, and be accepted as a proper Tribute to the Donor of all?

O pray for the Peace of Jerusalem : They shall prosper that love her (b). They that shew their Regard to Christ and his Religion, by imparting liberally to the Wants of his afflicted Members, especially of those who wait at the Altar, and the distressed Families they leave behind them, will have the Satisfaction to find their Kindness accepted as done unto himself, who will never fail of Requiting their Benevolence, if not with an Increase of temporal Acquisitions, yet with a truer Relish and Comfort of Enjoyment, and with the future Glories of that *Kingdom which cannot be moved (c)*. The Oblation of their *Alms*, together with the Incense of their *Prayers*, will *ascend for a Memorial before God (d)*, who is *not unrighteous to forget their Work and Labour of Love, (e)*, but will no doubt *remember them concerning this*, — will graciously *remember them for good, and not wipe out the good Deeds that they have done for the House of our God, and for the Office thereof (f)*.

Now to God the Father, Son and Holy Ghost, be all Honour and Glory, &c.

(a) Mat. x. 41, 42. (b) Psal. cxxii. 6. (c) Heb. xii. 28. (d) Act x. 4.
(e) Heb. vi. 10. (f) Neh. xiii. 14, 31.

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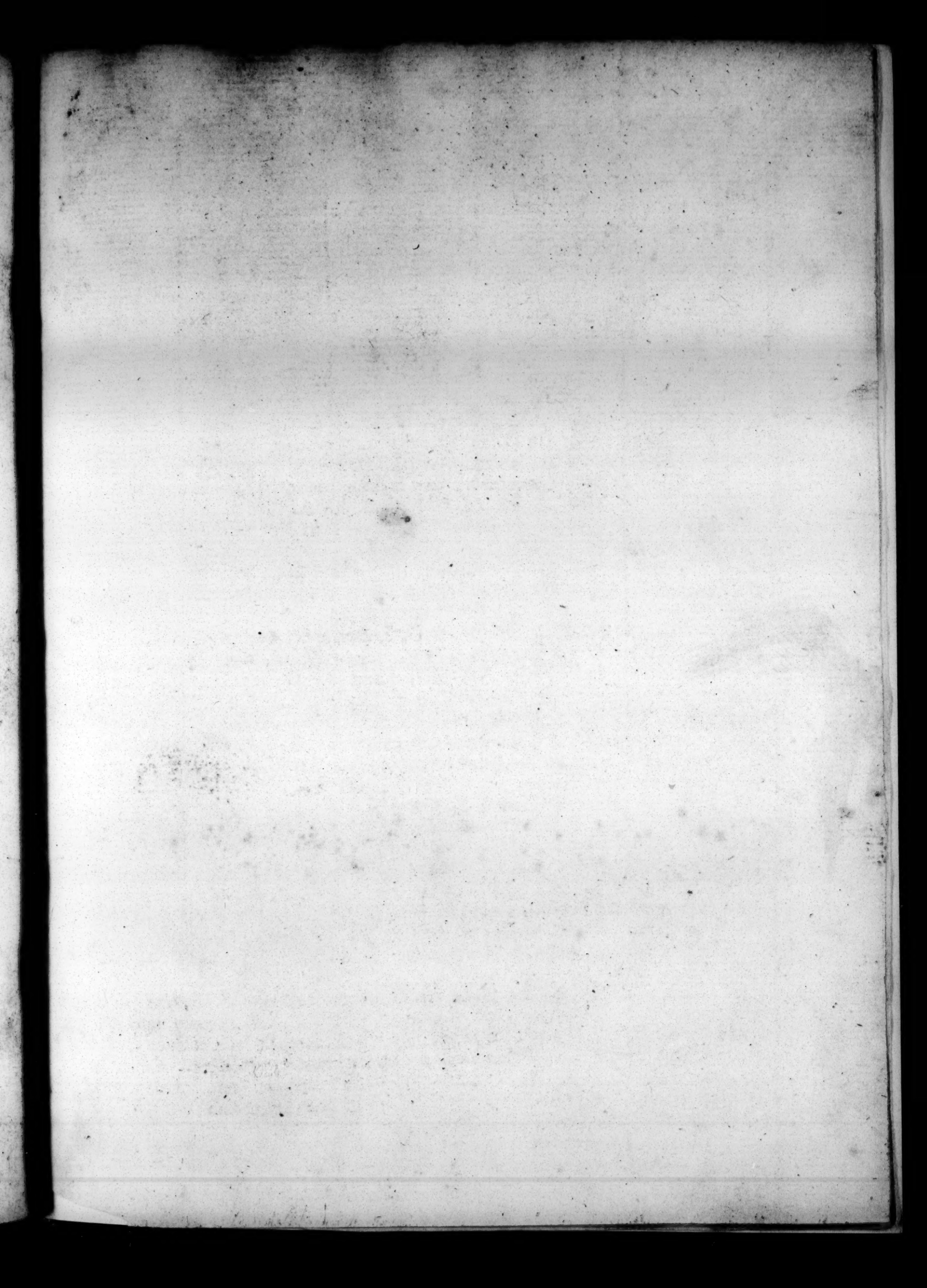
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